

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## "But There Is A God In Heaven"

—Daniel 2:28

By REV. W. HERSCHEL FORD, D.D.

Pastor Kirkwood Baptist Church, Atlanta, Georgia

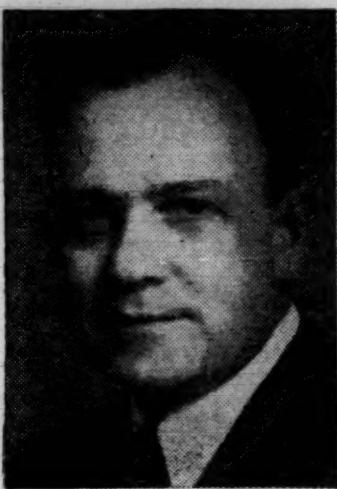
Nebuchadnezzar was the king of Babylon. One night he had a dream which troubled him greatly. Sleep fled from his eyes. In the early morning his dream still lingered with him. He was greatly puzzled. Calling all of his wise men and magicians together, he said to them, "Tell me the meaning of my dream."

They replied, "We will try to do that if you will tell us the dream."

And the king said, "I have forgotten the dream, but you claim to be wise and great men. Surely you can tell me what I have dreamed, and the meaning thereof. If you cannot do this, I will have you cut to pieces."

"We will try," said the wise men, "but give us time."

Putting their heads together, they tried to find a solution for the problem, but were helpless. However, in the city of Babylon there was a young man who was a true friend of God. This young man was Daniel. He went before the king and said that if he would give him time, that he would show him the interpretation thereof. Then he did a fine thing; he went home, called three of his friends together and said, "I want you to pray with me and ask God to reveal to me the dream and the interpretation." After they had prayed long and earnestly, in the middle of the night, the vision came and it was entirely clear to Daniel. Then Daniel did another fine thing; he went down upon his knees and thanked God for revealing the truth to him.



Dr. Herschel Ford

The next day Daniel went before the king and said to him, "There isn't a man upon the earth who could tell you your dream and the interpretation of it, but there is a God in Heaven and He has revealed the dream to me." He then told the king the dream and the meaning thereof. This pleased the king so much that he gave Daniel many rich gifts and made him ruler over Babylon and chief over his wise men.

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## The Dedicated Life

By James H. McConkey

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice."—Rom. 12:1.

"By the mercies of God." What does that mean? It is like this: One evening you are walking quietly home from your place of business. Suddenly the fire alarm rings out; your heart leaps with fear as the thought of home and loved ones flashes upon you. As you near home your worst fears are realized; your house is in flames. You rush thither and find that wife and the children have been saved, except one little one who is in the building. The next instant a brave fireman hurries past and, dashing into the burning house, finds his way to the little one, carries her out through the flames and smoke, and puts her in your arms—safe. Weeks go by, and then one day this same brave man comes to you and showing his hands, says, "Behold my love and mercies to you. See these burned and blistered hands; see this scarred face, and these scorched feet. I am in need. I want help. I beseech you, by my mercies to your child that you help me." There is nothing in the world you would not give to that man, even unto the half of your kingdom.

Even so, Jesus Christ, our loving Lord, stands here to-night. He

stretches forth His hands, pierced with cruel nails for you and me. He points to the wound in His side, made by the blood-thirsty spear. He shows you the scars on His forehead, made by the crown of thorns. He says, "My child, behold My mercies to you. I saved you from the guilt of sin; I brought you from death unto life; I gave you the Spirit of God. Some day I will glorify your body and will make you to sit down with Me on My throne. My child, by My Mercies, I beseech you." You say, "Lord, what do you want from me?" He answers, "I want yourself. I want you for My kingdom and My service. I beseech you, by My mercies to you, give your life to Me." First:—

Give your life to God, and God will fill your life.

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something

(Continued on page 4)

## "AND GOD REMEMBERED"

"And God Remembered Noah" (Gen. 8:1); "God Remembered Abraham" (Gen. 19:29); "God Remembered Rachel" (Gen. 30:22); Hannah, "And the Lord Remembered Her" (1 Sam. 1:19); "And God Remembered His Covenant," "His Mercy," "His Promises" (Ex. 2:24; Ex. 6:5; Psa. 105:8; Psa. 106:45; Psa. 98:3; Psa. 105:42); "He Remembereth That We Are Dust" (Psa. 103:14); "He Will Remember Their Iniquity" (Hosea 9:9); "Great Babylon Came in Remembrance Before God" (Rev. 16:19).

"Their Sins and Their Iniquities Will I Remember No More" (Isa. 43:25; Jer. 31:34; Heb. 8:12; Heb. 10:17).

By Evangelist John R. Rice

"And God remembered Abraham" (Gen. 19:29).

"And God remembered Rachel" (Gen. 30:22).

And Hannah, too, "The Lord remembered her" (1 Sam. 1:19).

Yes, God remembered Abraham also! "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt" (Gen. 19:29). God knew the heart of Abraham, tender with love toward his nephew, Lot. God called to mind the tender pleading of Abraham when he asked that if there were fifty righteous the city of Sodom be spared, or if there were not fifty, then if there were forty-five, or forty, or thirty, or twenty, or even ten righteous! And God had agreed that if there were ten righteous the city would be spared. But a careful check of the hearts, such as only God could give, revealed that there was only one person in the city who could in God's sight be called righteous, and that one was Lot, Lot, who had lost his testimony! Lot, who called the vile wretches of Sodom "brethren"! Lot, whose wife had grown worldly, whose children had grown up unsaved; Lot,

who offered to give his daughters into the hands of the lewd Sodomites for night revelry; Lot, who to his own sons-in-law was as one that mocked when he warned of God's judgment! To our minds Lot would not have been righteous. But he had put his faith in God and had been counted righteous, and, according to the New Testament, Lot was a just man, a righteous man, who vexed his righteous soul day by day with their unlawful deeds (II Peter 2:7, 8).

But God was not thinking so much of Lot; He was remembering Abraham. He remembered the love of Abraham for Lot, the tender pleading. And as God often does, He remembered the sense and heart of the prayer more than the words. He had agreed to spare the city if there were ten righteous. Now that He found only one, God still remembered Abraham and his prayers and tears and anxiety, and the love of his heart for his kinsman, Lot, his dead brother's son.

So God, remembering Abraham, brought Lot out of the wicked city, Sodom. He brought Lot out, though his wife was turned to a pillar of salt; brought Lot out, though his children were left behind (Continued on Page 2.)

## L. A. Conference On Evangelism

By the Editor

New Year's week, December 30, 1945, through January 6, 1946, was a time of special blessing in Los Angeles. The *Sword of the Lord* sponsored a great Conference on Evangelism in the Church of the Open Door at the invitation of the

Hearing about the great blessings that were ours in the Conference on Evangelism at Winona Lake last July, Dr. Talbot wrote to me inviting us to Los Angeles. The object was to stir revival fires in the hearts of God's people, to tell people how to have a revival, to get Christians to pray, to win souls, and to wait on God for the power of the Holy Spirit.

Many strong preachers took part in the program. Dr. Robert J. Wells was director of the conference for *The Sword of the Lord* and spoke several times. Dr. Bob Jones, Sr., Dr. Hyman Appelman, Evangelist Jesse M. Hendley, and I were brought to Los Angeles to give messages similar to those we gave at Winona Lake. Other speakers were Dr. Torrey M. Johnson, President of Youth for Christ International; Evangelist Merv Rosell of Minneapolis; Dr. Jack F. MacArthur, head of the Fuller Foundation Evangelistic Staff, and Evangelist George T. Stephens (Continued on Page 4.)



Dr. Louis T. Talbot, President of Bible Institute of Los Angeles, Pastor Church of the Open Door, Director of the Bible Institute on the Air chain broadcast.



## "And God Remembered..."

(Continued from Page 1.)

hind to burn since they would not come; brought Lot out, though he was as one that mocked to his sons-in-law; brought Lot out, though Lot still clung to his wine and later ruined the only two daughters left alive. Knowing all the facts, God remembered Abraham, and for Abraham's sake did the thing that his trusting heart desired!

On and on, so it is throughout the Bible. God is always remembering His own. God remembered Rachel, the barren wife, when her heart was eaten out with longing for a son. Supplanted somewhat by her elder sister, Leah, whom Jacob married only by mistake and trickery, and then sore and troubled in spirit by the taunting of Leah because for years Leah's children had comforted the heart of Jacob and she, Rachel, the beloved and chosen wife, was barren still. How many times she had wept in the night! How many times she had prayed to God and cried out for help on this matter! With some sense of defeat, and yet with the self-forgetting love of a wife, she had given her handmaid to her husband that the husband might have the joy of children.

No doubt Rachel thought many times, "God has forgotten me! God does not know or care about the heart cry of a barren woman!" No doubt many a time she thought, "Nobody knows the longing of my arms for a baby! Nobody knows what I would give just to hold in my lap my own child and feel his baby fingers around my finger. Nobody knows and nobody cares!" That would be the natural thing for a poor, tried, troubled, barren woman to think. But if Rachel ever thought that, she was mistaken, for God did care. God did know. And God did remember! In Genesis 30: 22, 23, the Scripture says: "And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach."

It was another barren and heartbroken woman, Hannah, who in bitterness of soul prayed unto the Lord and wept sore and promised God that if He would give her a child, the child should be lent to the Lord forever! The old priest thought she was drunken, and her husband, who loved her so much, was vexed, and her "adversary" taunted her unceasingly. But in the poor, troubled, unsatisfied mother-heart of Hannah, God looked every minute of the time, and God never did forget. In I Samuel 1: 19, we are told what happened after the brokenhearted prayer of Hannah: "And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; AND THE LORD REMEMBERED HER."

### God Remembers His Own Word

It is a wonderful thing how much God remembers. Your heart will be blessed if you take a good complete concordance and follow through the Bible and find all the places where it is said that God remembers or where He brings things to remembrance. And repeatedly and blessedly you will find that it is said in the holy Book of God, "And God remembered his covenant," and other words of like meaning. For example, read the comforting passage in Exodus 2:23-25 as follows:

"And it came to pass in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

The bondage of the Egyptian taskmasters grew heavy on the Israelites and they cried and wept and they groaned. Perhaps they did not feel that God heard their groanings or cared about their sorrows. But God did hear, and God did care. And God's tender heart stirred, and He remembered His covenant and made His plans to bring out of bondage these who were so dear to Him and who loomed so large in His plans. Again God remembered.

So God sent Moses to tell the people, according to Exodus 6:5: "And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; AND I HAVE REMEMBERED MY COVENANT."

In Psalm 105:8 we are told about God: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations." When God makes a covenant, it is good for a thousand generations, literally for tens of thousands of years. What God promises, He always remembers to do.

God's blessed promises and covenant to Israel held good even after they were in the land and carried again to captivity in Babylon because of their sins. Psalm 106:45 tells us again: "And he remembered for them his covenant, and repented according to the multitude of his mercies." Man's sin cannot make God forget His holy intentions, His tender proposals, His faithful promises! We are told in Romans 11: 29: "For the gifts and calling of God are without repentance," which means that when God makes a promise He never goes back on it. When God gives a holy calling, He never forgets His obligation.

Another verse of Scripture which mentions the good memory of God concerning His word is Psalm 105:41, 42, where we are told: "He opened the rock, and the waters gushed out; they ran in the dry places like a river. For HE REMEMBERED HIS HOLY PROMISE, and Abraham his servant." A quarreling, doubting and unworthy people were the children of Israel gathered in the wilderness, complaining of their thirst. They said to Moses, "Would God we had stayed in Egypt." They said, "Have you brought us here to die in the wilderness because there were not enough graves in Egypt?" But in all this God remembered His holy promise. God acted, not so much on what He saw in the lives of his people, but on what He kept ever before Him, His own holy promise. God "remembered his holy promise, and Abraham his servant."

Surely it is apparent to even the most casual reader, that to God His word is a most solemn thing, never to be forgotten. No wonder we are told: "For ever, O Lord, thy word is settled in heaven" (Psa. 119:89). God promises that "the grass withereth, the flower fadeth; but the word of our God shall stand forever" (Isa. 40: 8). So holy, so eternally remembered, so everlasting is God's word! God Himself through eternity can never forget His precious promises.

That means that when we talk to God we are in the certain place of blessing when we can call to God's remembrance His own

Word. It was thus that David prayed when he said, "Remember the word unto thy servant, upon which thou hast caused me to hope" (Psa. 119:49). That was what Jacob did when he returned to his own land to meet the angry Esau, but on the way he prayed and reminded God: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: . . . Deliver me, I pray thee, from the hand of my brother, from the hand of Esau. . . and thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude" (Gen. 32:9-12). He who asks God anything on the basis of His own promise is on sure ground for God himself cannot, will not, deny His word. He never forgets His covenant, His holy promise. Thank God that He remembers His word.

### God Remembers His People, His Own

I called your attention to the Scriptures which said: "And God remembered Noah," "And God remembered Abraham," "And God remembered Rachel," and concerning Hannah, "And the Lord remembered her." So now I want to remind you that God remembers all His people, every one.

We are told that perfect memory depends upon perfect knowledge. When I was a teacher, many times pupils, in answer to my question, said, "I can't remember." But I soon learned that those who could not remember were usually those who never knew the facts in order to remember them. Clear-cut, accurate, exact knowledge, powerfully felt and clearly apprehended, is not easy to forget. So it is about God's memory of His own. He knows all about us and therefore He cannot forget us.

Do you realize in what infinite detail God cares about you, dear sinner, doubting, and perhaps troubled reader? Well, you are worth to Him far more than you have ever realized. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Then He gives us the plain and impressive admonition, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30). And God so cares for the fowls that though they neither sow nor reap nor gather into barns, yet our heavenly Father feeds them all. And aren't we better than birds? And not a sparrow falls to the ground without our Father. How much more are we precious in His Sight!

God knows so much about us that He tells us plainly, "The very hairs of your head are all numbered" (Matt. 10:30). You do not know how many hairs there are in your head, but God knows. If one of them comes out in the comb tomorrow morning, then that record is meticulously kept in Heaven. God has an account of every hair of your head and with such intimate knowledge of you, He will never forget you, you may be sure. God remembers His own.

And do you think that God would ever forget your work for Him? Once when I was brokenhearted and it seemed that God had forgotten me, I went aside to pray in my grief. The church building over which we had labored for years was burned and gone. Hundreds of dollars worth of tracts and booklets, of which I was giving away as many as I could, were destroyed. My library and my office equipment were ruined. Out of a burdened heart

I cried out to God, begging Him that if He could not love me any more, then for His own sake He would some way keep the work going and let it not suffer and some way would take the message of salvation to sinners through my messages in print and my public ministry. But that was an unworthy prayer and not true to the plan of God. God did not forget for a moment His own beloved. It is not only that God wants His own work to prosper but God never will forget any good deed done in His name. Did He not promise us plainly that not even one cup of cold water would be given a disciple in His name without its reward (Matt. 10:42)? And do you remember how pleased He was with the widow who gave the two mites and how He had the incident written down so that it should be imperishably brought to the attention of the millions of believers in after years? And recall again that when Mary anointed Him with the precious ointment of spikenard a little while before His death He plainly promised that that deed of love which she had done should be known wherever the gospel was preached (Matt. 26:13). How anxious the Lord is that nothing good shall ever be forgotten!

The writer of the book of Hebrews, calling to mind the sorrows and patience and labors of the saints that are addressed in that epistle, said, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). "God is not unrighteous to forget!" Blessed be God for such a memory as He has! God will never forget our work.

And after all, the memory of God goes deeper than that of man. Men so soon forget those that they laud to the skies. Today a man may be as famous and loved and lionized as was Woodrow Wilson when he went to Paris to dictate the treaties that closed the World War, and a few months later he may be like the same man, rejected by his own people, even by his own party, and evaded by his own friends, dying with a broken heart. Men so soon forget, but God never forgets. Best of all God sees not the spectacular, not the outward service, but the inward heart. God knew the heart of the widow who gave all she had, only two mites, and He said that she gave more than all. God sees the love, the faith, the suffering, the self-denial, the sacrifice of those whose good deeds are never known to men. That is the reason that Jesus has promised that many of the last shall be first and the first last (Luke 13:30). God remembers! And God remembers the facts just as they are, unseen or unappreciated and unweighed by human eyes and mind.

No, God never forgets good deeds. The Scripture says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17). And when God borrows, He puts it down in His book so He may safely pay it back and with interest, and one good day He will return many fold every penny that is given in His name to the poor. Do you remember that when Cornelius, the Roman centurion, prayed to God earnestly and so longed to know God and His salvation, how that the angel of God appeared to him to tell him where he might find a preacher and through him learn how to be saved? In Acts 10:4 we are told how the angel of God

came to him in a vision and said, "Thy prayers and thine alms are come up for a memorial before God." And in Acts 10:31 the words are given as follows: "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." God never did forget a penny that Cornelius gave to a poor man or to any work of God. God kept a record and God remembered and in due time called it to remembrance and rewarded it!

And here, dear friend, is the sweetest comfort of all. God remembers the heart itself. As brokenhearted Peter beside the Sea of Galilee cried out to Jesus the third time, "Lord, thou knowest all things; thou knowest that I love thee," so we may think the same when we have sinned against God, when we have failed in our purpose, when we have lived unworthily, and when men may ascribe to us only the basest of motives. Then we can say, "Oh, Lord, thou knowest all things; thou knowest that I love thee." God will remember the intents and the motives of the heart.

Oh, yes, we have failures enough, sins enough. Perhaps you are wishing that God would forget. But I remind you now that even the frailty of your nature is known to Him and that is one of the things that the Bible expressly says that He does not forget. In Psalms 103:14 we are told: "For he knoweth our frame; he remembereth that we are dust." It is awfully hard for us to remember that the men with whom we deal are poor, frail creatures who ever when they would do good often do wrong — people who, when, they do their very best, are tempted and tried and stressed and blinded and defeated by things we do not know and cannot understand. But while we cannot judge correctly and cannot remember men's frailties, nor even our own, thank God He does just that. "He remembereth that we are dust." When He was dying on the cross and prayed God to forgive His tormentors, He remembered to put in the simple word of explanation, reminding the Father, "for they know not what they do." God remembers our frailties, He remembers our sent to sinning, and He remembers the dust from which we are born and the sins of the race that tainted the blood. His tender heart understands, and our failures, our sins, the grievings, the disappointing, unworthy things He sees in us, He can properly evaluate, knowing from the beginning and never forgetting that we, His own beloved, are only dust! Oh, the dear memory of God who never fails to remember all the things that are in our favor and to judge us with the tenderness of One who sees even the excuses that we could not make and the explanations of our own shortcomings that we do not understand. No wonder that the Psalmist could cry out to God, "Thou knowest my downcasting and mine uprising, thou understandest my thought afar off" (Psa. 139:2). None of our sins, none of our in-born taint, none of our blindness to the right, which we inherited as people conceived in sin and brought forth in iniquity, are hid from the face of our tender God who remembers us! God never forgets us and He never forgets that we are only dust.

### God's Aids to Memory: Bottles and Books

But again, God remembers our tears. All of us, God knows, are too quick to forget the sorrows of others. But God Himself has made

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### THE SWORD OF THE LORD

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### STORY-O-GRAPHS

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## "But There Is A God In Heaven"

(Continued from Page 1)

The text is in verse 28 where Daniel said, "But there is a God in heaven." You and I, in every hour of trouble, can each say, "But there is a God in Heaven. These things are hard, but there is a God in Heaven and He will help and deliver me." Even in the midst of war and bloodshed, when our hearts and homes are being broken, we can remember that there is a God in Heaven and that He will cause all things to work out for our good and for His great glory.

### I. Moses Learned This Great Truth At the Red Sea

For many years the children of Israel had been in bondage. Then one day God said, "They have had enough." He called Moses and sent him down into Egypt. Moses appeared before the king and gave him the message of the Lord, "Let my people go." Then followed many trials and disappointments. But at last they were on the way out. Thousands and thousands of God's people marched out of Egypt. The king allowed them to go and they were happily on their way toward the Promised Land.

One day they came to the shores of the mighty Red Sea. It lay before them forbidding and impassable. They looked back and saw clouds of dust. Their swords could be seen glistening in the sun as the soldiers of Pharaoh came after them. The people knew that they would either be drowned, killed, or taken back to become slaves of Egypt. They were helpless and hopeless—in front of them the sea, on either side the mountains, in back the hosts of Pharaoh. The scared people cried out to Moses, "Why did you bring us here to die? Were there no graves in Egypt? It would have been better for us to serve always as slaves than to die in the wilderness." Moses replied, "Pharaoh is a great king. His army is a mighty army and the sea is wide, but there is a God in Heaven and He will deliver us." Moses cried out unto God and the Lord spoke unto him saying, "Speak unto the children of Israel and tell them to go forward. Lift up your rod over the sea and I will permit you to go across on dry land. Then watch and see what happens to the Egyptians." Moses lifted up his rod, and soon there was a dry path through the middle of the waters, which were backed up like walls on either side. Israel marched through and landed safely on the other shore. The Egyptians said, "If the Israelites can do that we can do it, too." But they went down into the sea and God caused the waters to roll over them and they were drowned in the midst of the sea.

Listen! What is that sound on the other shore? It is not murmuring, it is not grumbling, but it is a song of praise to God. And what is the burden of their song? They are saying, "Man may be mighty and he may try to hold us, but there is a God in Heaven and He will deliver us if we trust Him." Hundreds of years pass by but every time the Israelites talk and sing about the greatness of God, they talk and sing about how He delivered their forefathers at the Red Sea.

Have there been times of great distress for you? Have you been bound in on every side, knowing not which way to go? Has your pathway been full of dangers? Oh, just remember that there is a God in Heaven! Pour out your soul to Him and He will open up the way and lead you into life and joy.

### II. Shadrach, Meshach and Abednego Learned This Truth in the Fiery Furnace

The king built an image of gold and set it in the midst of the plains. It was an imposing statue ninety feet high. The decree went out from the king's palace, "Whoso falleth not down and worshippeth shall the same hour be cast into

the midst of a burning fiery furnace." Everybody in the land came. Falling down upon their knees, they worshipped the golden calf. But there were three young Hebrews who refused to bow down. Shadrach, Meshach and Abednego bowed before no one except the God of Heaven. In his fury, the king sent for them and said, "Why did you not bow down before the golden image?" They replied, "There is just one God, and He is a God in Heaven. We will bow down to none except to Him. If you put us in the fiery furnace, we believe He will deliver us. But if He doesn't, we will still bow down to no other god."

The more these young men talked the more angry became the king. He sent out orders to his servants, "Heat the furnace seven times more than it was wont to be heated." Then the servants grasped the young men and bound them. What an awful thing for Shadrach, Meshach and Abednego! "But there is a God in heaven." They were thrown into the fiery furnace, but the fire did not hurt them. The only thing it could do was to burn off their bonds and set them free. The king came down, looked into the furnace and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." He called the men out of the fiery furnace and was obliged to say, "There is indeed a God in Heaven!"

There may come a time when you are forced to take a stand either for or against God. It may mean persecution for you, but remember, "There is a God in heaven." There may come a time when you are thrown into the fiery furnace of suffering and affliction, but when that time comes just remember, "There is a God in heaven." He is bigger than anyone else. He has more power than all the others. Trust in Him and He will bring you out safely.

### III. Daniel Learned This Truth in the Lions' Den

You know the old story. A decree was sent out saying that no one should be worshipped but the king. But Daniel, God's man, paid no more attention to this decree than he did to a passing breeze. Three times daily he knelt before his window and offered his prayer to God. Because of his disobedience to the laws, the order was soon given that he was to be thrown into the lions' den. Poor old Daniel! Maybe he should have drawn the shades so that they could not see him praying. But not this man! He is the most courageous man of the Old Testament. Down in his heart there was a song and this was it, "There is a God in heaven."

Before Daniel reached the lions' den, God went to work. He must have touched the lions' heads and said, "One of My servants is coming to spend the night here. Be nice to him. Let him sleep well. Make him comfortable. Lend your shaggy manes as a pillow for him and do not harm a hair of his head." And it seems that the lions nodded their heads in obedient assent. In a minute the iron door is opened and Daniel drops down into the den. The lions welcome him. He lies down and goes to sleep like a baby, while they watch over him through the night.

The next morning King Darius came down to the den and said, "O Daniel, are you safe?"

Daniel answered, "O king, 'there is a God in heaven.' He took care of me and gave me a good night's rest. And how are you this morning?"

Oh, my friends, stand up for God. Though you be cast into the den of lions, "there is a God in heaven" and He will take care of you.

### IV. Peter Learned This Truth in the Prison Cell

Peter and the other apostles were preaching the gospel. Herod, the chief politician, wanted to sway the people. He had killed James with the sword and when he saw how it pleased the people, he cast Peter into prison. "I have him now," says Herod. "I will kill him tomorrow." "We have him now," says the Jews. "This fellow will not trouble us any more." "But there is a God in heaven" whom Peter knew. So, chained to guards on either side, he lay down and went to sleep. Probably he was the only Christian asleep in Jerusalem that night. All the others were praying for his deliverance. God in Heaven heard their prayers. An angel came into the prison, releasing Peter and restoring him to the praying church.

Herod, you may persecute the preacher if you want to; you may kill James and imprison Peter. That is your privilege. But remember, "There is a God in heaven"—and He has said, "Touch not mine anointed." Now what happens to Mr. Herod? Just read the last verses in this twelfth chapter of Acts. Sitting upon his throne, he made a speech to the people. They applauded him greatly, saying, "It is the voice of a god." Suddenly the angel of the Lord struck the king and he toppled from his throne, a dead man. Then we read, "He was eaten of worms, and gave up the ghost." Be careful how you treat God's servants. There is still a God in Heaven.

### V. Remember There Is a God in Heaven When You Have Sinned

There are so many things to remember in this connection. First, God knows about your sin. You look North, South, East and West and no one is the witness to your sin. But God is looking on. Whether it is committed in the brightness of the midday sun or in the blackness of the midnight hour, God knows about it.

In my boyhood home there was a certain picture with an eye at the top of the picture representing the all-seeing eye of God. This eye looked down upon everything in the whole picture. So it is that God looks down upon everything in the picture of our lives. He sees the sparrow when it falls. He watches the lily as it grows in the field. He looks upon every star that twinkles in the heavens. And He sees every sin that we commit.

The second thing to remember is that God is quick to forgive us if we confess our sins. For we read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yes, all of us have sinned. But we are not beyond hope if we fall before Him and confess our sins, asking His forgiveness. He doesn't hesitate. Forgiveness is ours in that instant.

Yonder is the prodigal son coming home. He knows he has sinned. He feels the burden of it in his heart. He sees his father and cries out, "I have sinned, and I am no more worthy to be called thy son." But the father cuts off his confession—he doesn't let the boy say a word about his sin. He just wraps his loving arms around

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him and forgives him and says to the servants, "Bring out the best that we have, my boy has come home." That is the way God does when we come confessing our sins to Him. Yes, when you have sinned, remember that "there is a God in heaven." Remember that He knows about your sins and that when you confess them unto Him, he is quick to forgive.

### VI. Remember That There Is a God in Heaven in the Time of Trouble and Sorrow

There are many hours when God seems very close to us. He seems close in some great religious service. He seems close when we stand and look at the glow of the sunset in the West. He seems close when God opens up His storehouse and pours out a great blessing. But surely God is closer in the time of trouble and sorrow than ever before. I hear people say, "If such and such a thing happens to me, I could not stand it." That very thing may come to you some day. Then will be the time to say, "There is a God in Heaven."

I went to the Bible to find a few Scriptures on God's comfort. I found 125 great comforting texts. But I believe the finest and sweetest one is in Matthew 11:28, where Jesus said, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Yes, in sorrow and trouble, remember that there is a God in Heaven. He is always loving and compassionate and will give you comfort and grace.

### VII. Remember That There Will Be a God in Heaven When You Get to the End of the Way

One day old Death will come

knocking at the door and you cannot keep the door locked. He will come in. The devil may speak up and say, "I want this soul for my abode." But there is a God in Heaven and He will say, "This soul is mine. I have redeemed him. He believed on My Son and he is safe now and forevermore."

There is no maybe about it, my friend. "He that believeth on the Son hath eternal life." "There is no condemnation for them which are in Christ Jesus." "No man is able to pluck them out of my Father's hand." "He that doeth the will of God abideth forever."

Yes, my friend, if Christ is yours, you need have no fear of death. There is a God in Heaven and He will carry you safely through and bring you to the home on the other shore.

One day in Rome they led Paul out into the public square. The execution block was ready. The soldier's axe was sharp. "Paul do you have anything to say?" I can hear Paul saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. For me to live is Christ and to die is gain. May God bless and forgive you all." His head is laid on the block. The axe glistens in the sun for a moment and then comes down upon the apostle's neck. Paul is gone now. "But there is a God in heaven." Paul's head rolls off the block, but his soul goes to be with Christ forevermore.

Do you know and love and trust the Saviour whom Paul served? If you do, you need never fear. "There is a God in heaven" and you are His. He will watch over you and care for you and take you home safely at last.

## Editor in Pontiac Michigan Revival Jan. 13-Feb. 3

Readers of *The Sword of the Lord* in the Detroit and Pontiac area are invited to pray for and attend, if possible, the union revival campaign to be sponsored by forty-one churches in Pontiac, Michigan, January 13 through February 3, in the large tabernacle at 79 Oakland Avenue. The editor John R. Rice will preach in the campaign. Mr. J. Gardiner Clark, called, with Mrs. Clark, "The Happy Clarks" will have charge of the music.

We earnestly desire the prayers

of Christians that God's power will be upon the revival effort and that multitudes will be saved. Let us pray together for God's blessing and then rejoice together in the answer to our prayers when the revival comes from Heaven.

February 5-8 the editor will be in Bob Jones College, speaking to students and faculty.

February 10-March 3 the editor, assisted by Gordon Davies, gospel singer, will be in a union revival in Pembroke, Ontario.

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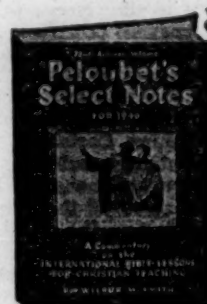
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## L. A. Conference On Evangelism

(Continued from Page 1.)

who brought splendid and strong messages that blessed the conference. Henry Holmbo directed the music for the conference.

### Fine Attendance From Many States

Pastors, evangelists and other Christian workers attended this conference from many states. Four men came from Texas, several from New Mexico, several from Arizona, others from Washington State, from Oregon, from Idaho, and many from the state of California. One man traveled across the entire continent from Wilmington, Delaware, to be present at the conference. The local attendance was fine. And in spite of the interruptions of the holiday season, the great auditorium of the Church of the Open Door which, I suppose, seats about two thousand on the first floor, was thronged with fine crowds. Often, even in the afternoon, the lower floor was comfortably full, and the evening services frequently required the use of the first balcony. On the opening Sunday Dr. Hyman Appelmann, Dr. Bob Jones, Dr. Torrey M. Johnson, and I addressed great crowds. On the closing Sunday it was my privilege, on the urgent invitation of Dr. Talbot, to speak for times to tremendous audiences. Some of the evening services were evangelistic. When Dr. Bob Jones spoke on coming judgment there were perhaps fifteen or twenty professions of faith in Christ. And on the closing Sunday night when I spoke to the unsaved there was a deep moving of the Spirit and a fine number saved.

The closing Sunday afternoon we had a most impressive service. By special request I spoke on "The Seven-Fold Sin of Those Who Do Not Win Souls." Then Dr. Wells gave a very earnest exhortation and invitation for those upon whom God had laid His hand for special work to make a public surrender. There were about twenty men who gave themselves to the work of full-time evangelism. Then a number of other men and women surrendered to the work as foreign missionaries, or other full-time Christian work. Naturally, many of these need to get further training. Some were soldiers and sailors still in uniform.

A number of chaplains came to the meetings regularly.

### Many Los Angeles Churches and Pastors Cooperated

One of the happiest features of the Conference on Evangelism was the loyal cooperation of the fundamental forces of the city. The Union Rescue Mission put our speakers on its program all the week on the daily broadcast. It was a real blessing to me to speak on the broadcast and then to speak to some three hundred men at noon and have dinner at the mission. A number of men were saved in the service. The largest sound churches in that area asked for speakers of the conference. We could not possibly supply the pulpits that were offered to the conference speakers. I was guest speaker on the broadcast of Floyd B. Johnson, as was Dr. Hyman Appelmann. Dr. Louis T. Talbot on his tremendous chain broadcast on Mondays, Wednesdays, and Fridays had me, Dr. Bob Jones and Dr. Hyman J. Appelmann, in that order, on the three broadcasts while we were in the city; and I spoke twice on his daily eleven o'clock broadcast.

The kindest things possible were said about the Conference on Evangelism on every hand. Local leaders marvelled at the attendance and the blessing attending the conference. We think that revival fires in the hearts of preachers and many Christians will blaze up into great soul-winning results in many states as a result of the blessing of God on that conference.

The Tremendous Work of Dr. Louis T. Talbot and Biola

One of the greatest joys of my

heart in the eight days in Los Angeles was the fellowship I had with that princely brother, Dr. Louis T. Talbot. He carries a great load of work. He is the pastor of the Church of the Open Door which has a large membership meeting in the gigantic auditorium seating four thousand, one of the loveliest auditoriums we have ever used. That church now supports in full some sixty-four missionaries on the field. Their goal is the full support of one hundred missionaries before 1946 is past. I believe they will reach it. The Church of the Open Door is a lighthouse in Los Angeles in the midst of the downtown hotel district. Thousands of souls have found the Saviour there. Incidentally, on the suggestion of the pastor, Dr. Talbot, the church voted heartily to invite this editor back for a three weeks' evangelistic campaign.

Then Dr. Talbot is the president of the Bible Institute of Los Angeles. There where Dr. R. A. Torrey did such a tremendous work, Dr. Talbot has carried on. The muddled financial affairs of the Institute have been blessedly brought to a solid foundation. The lot across the street from the Institute buildings has been bought for a fourteen-story building to greatly enlarge the capacity of the Institute. Some seven hundred young people are now studying at the Bible Institute of Los Angeles, preparing to carry the gospel to the ends of the world. Thousands of missionaries, pastors, and Christian workers now active in the Lord's work were trained in this, the second largest Bible institute in America, I believe. Dr. Talbot's leadership has gained the respect of the businessmen of the entire city, as well as the utmost confidence on the part of the Christian public. His soundness in doctrine, his devoted and unselfish Christian life, his merry humor, his joy in the Lord, his practical common sense, his unflagging zeal and dynamic energy have made him a leader greatly used of God on the West Coast.

But "The Bible Institute on the Air," the great radio broadcast carried on by Dr. Talbot, is another work large enough to require the full time and thought of any but the most capable men. A chain of nearly forty stations reaching into the Midwest, including Chicago, carries Dr. Talbot's message on Mondays, Wednesdays, and Fridays. The large Bible Institute choir takes part in these broadcasts, and there are many testimonies, interviews, and stirring items on this most popular and expanding program. Then Dr. Talbot has a daily broadcast from 11:00 A.M. to 11:30 A.M., which is his own personal responsibility; and the Sunday services, morning and evening, at the Church of the Open Door are also broadcast. The radio responsibility, including printing, amounts to about \$20,000.00 each month! Dr. Talbot's work in indoctrinating, comforting, and teaching Christians will have far-reaching results known only in Heaven, and many precious souls have been saved through his gospel preaching on the air.

So loyal, so genial, so Christian, so forward-looking and fervent in soul is Dr. Talbot that it was a tremendous joy to have fellowship with him.

Christian people of means would find no better place to invest some of God's money, I believe, than in the Bible Institute of Los Angeles and in this tremendous radio broadcast conducted by Dr. Talbot.

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### Other Conferences on Evangelism Planned

At a council of some of the leading evangelists and evangelistic workers in the Athletic Club one noon during the conference Dr. Bob Jones made a motion and Dr. Hyman Appelmann seconded it, and it was unanimously passed, requesting **The Sword of the Lord** to put on at least two other conferences on evangelism in principal cities in America this year, be-

sides the annual conference at Winona Lake, July 7-14. The evangelistic workers present offered to do their utmost to help in such conferences on evangelism and expressed their earnest conviction that such conferences stir revival fires and will do more to unite the people of God in mass evangelism and large-scale soul winning than anything else that we could do. God willing, some such plans will be carried out and announcements will soon be made in **The Sword of the Lord** of such prospective conferences on evangelism in principal cities.

One or two invitations have already come from leading bodies of ministers in such principal cities, and we feel that many groups of ministers will want such conferences when they know that America's leading evangelists are available for conferences to be sponsored and managed and financed by **The Sword of the Lord**.

## The Dedicated Life

(Continued from Page 1)

to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?

Again:—

Give your life to God and God will give it back

Men seem to think that when God asks for the life, he wants to rob it; to separate it from the objects of its love; to make it a hard, austere, joyless life. There never was a greater mistake. God wants your life to fill, enrich, anoint and hand back to you as a sacred trust, to be lived for His kingdom and His glory. Give your life to God, and God will give you back your life to be henceforth such a life as you never knew before.

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Let me illustrate by a leaf from a business man's diary: In my early life I entered into a partnership with a friend in the wholesale ice business. Both of us were young men and we embarked all we had, and considerably more in the business. As time passed on we met with disappointments. For two seasons in succession our ice was swept away by winter freshets. Things had come to a serious pass. It seemed very necessary that we should have ice in the winter of which I now speak. The weather became very cold. The ice formed and grew thicker and thicker, until it was fit to gather. I remember the joy that came into our hearts one afternoon when there came an order for thousands of tons of ice which would lift us entirely out from our financial stress. Not long before God had let me see the truth of committal. He showed me that it was His will that I should commit my business to Him and trust Him with it absolutely. As best I knew how I had done so. I never dreamed what testing was coming. And so I lay down that Saturday night in quietness. But, at midnight there came an ominous sound—that of rain. By morning it was pouring in torrents. I looked out upon the river from my home upon the village hillside. Yellow streaks of water were creeping over the ice. I knew what that meant. The water was at flood stage. That condition had swept away our ice twice before. By noon the storm was raging in all its violence. By afternoon I had come into a great spiritual crisis in my life.

That might seem strange — to come into a spiritual crisis over a seemingly trivial matter. But I have learned this: A matter may be seemingly trivial, but the crisis that turns upon a small matter may be a profound and far-reaching one in our lives. And so it was with me. For by mid-afternoon that day I had come face to face with the tremendous fact that down deep in my heart was a spirit of rebellion against God. And that rebelliousness seemed to develop in a suggestion to my heart like this:

"You gave all to God. You say you are going to trust God with your business. This is the way He requires you. Your business will be swept away, and to-morrow you will come into a place of desperate financial stress." And I found my heart growing bitter at the thought that God should take away my business when I only wanted it for legitimate purposes. Then another voice seemed to speak: "My child, did you mean it when you said you would trust me? Can you not trust me in the dark as well as in the light? Would I do anything, or suffer anything to come into your life which will not work out good for you?" And then came that other voice:

"But it is hard. Why should not God spare your ice? Why should He take your business when it is clean and honest and you want to use it aright?" It was a very plausible sort of a voice, and for the moment I did not detect the serpent hiss that was in it—in that word, "why."

Still back and forth, with ever increasing intensity, waged one of the greatest spiritual battles of my life. At the end of two hours, by the grace of God, I was able to cry out, "Take the business; take the ice; take everything; only give me the supreme blessing of an absolutely submitted will to Thee." And then came peace.

The storm was still beating upon the earth and upon my ice. But it did not seem to make any difference whether it rained or ceased. Then and there I discovered that the secret of anxious care was not in surroundings, but in the failure of allowing life and will to be wholly given up to Him amid all circumstances and surroundings.

That night I lay down to rest in perfect peace, but with the rain pouring torrents upon my field of ice, and with every prospect that my business would lie in wreck the next morning. But it did not. By midnight there came another sound, that of wind. By morning the bitterest blizzard of the year was upon us. By evening the mercury had fallen to the zero point. And in a few days we were harvesting the finest ice we ever had. God did not want my ice. But He did want my yielded will, and my absolute trust in Him, and when that was settled, He gave back the ice; He blessed the business; and He led me on and out, until He guided me from it entirely, into the place He had for me from the beginning—that of a teacher of His Word. Give your life to God, and God will wreck your life; rob your life; despoil your life? Nay, God will give you back your life, enriched and glorified — a life in trust for Jesus Christ as never before.

Again:—

Give your life to God, and God will use your life.

Do you remember that wondrous word in Rom. 6:13, where the Spirit exhorts us to yield our members to God as instruments? Do you remember the marginal meaning of that word "instruments"? It is "weapons." A striking figure, that, to yield yourself to God as a weapon. God wants you to be a spear He can fit to His hand and hurl into the heart of the enemies' country. God

(Continued on Page 7.)

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# "And God Remembered..."

(Continued from page 2)

especially careful provision so that He can never forget the tears of His own. David knew this, and in Psalm 56:8, he cried out, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" This Psalm was written, we are told, when the Philistines took David in Gath. He was in the sorest danger and his heart was troubled, so he cried out to God, "Lord, you keep an account, a record of all my journeyings. Lord, put my tears in your bottle, are they not written down in thy book?" We said awhile ago that God's perfect understanding of all things makes sure His memory. But God has aids to memory also.

If accurate knowledge helps memory, another important factor in a good memory is good records. If we want to be sure of accurately remembering things, we put them down on paper. So God, who could never forget anyway, tells us in words that we can understand, that He put our tears in His bottle and writes them in His book!

There are times when the groanings of a nation seem to go unheard, as of Israel in Egypt. But God does hear and God does remember. It seems sometimes that men of Israel, now scattered over the whole earth and oppressed by wicked men in many nations, are forgotten in their grief and sorrow, but they are not. God remembers. And so it has seemed to many a saint of God, like Joseph in Patiphar's jail, or Jeremiah in the slime pit, or Paul and Barnabas imprisoned at Philippi, or widows forsaken, or poor people wronged and oppressed — it has seemed to many such, no doubt, that God had forgotten and that though tears fell down all

the night long, no one kept any record, no one knew or no one cared. Perhaps some reader of these lines has often felt that there was no one to keep account of his sorrows, but he may be sure now, and be comforted by the fact that God puts all his tears in His bottle. God will one day comfort all that mourn. He will some day fill all those who hunger and thirst after righteousness. He will one day avenge all those whose adversaries oppress them unrighteously. God has a bottle for the tears of His own afflicted. God has a book for the record of their sorrows. God cannot, will not, must not forget!

And is your prayer unanswered? The words of the song by Charlie Tilman come to mind:

**Sometime, Somewhere**  
Unanswered yet? the prayer your lips have pleaded  
In agony of heart these many years.  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire sometime, somewhere.  
Unanswered yet? though when you first presented  
This one petition at the Father's throne  
It seems you could not wait the time of asking  
So urgent was your heart to make it known.  
Though years have passed since then, do not despair;  
The Lord will answer you sometime, somewhere.  
Unanswered yet? nay, do not say ungranted.  
Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered  
And God will finish what He has begun.

If you will keep the incense burning there  
His glory you shall see sometime, somewhere.

Unanswered yet, faith cannot be unanswered.

Her feet are firmly planted on the Rock;

Amid the wildest storm, she stands undaunted;

Nor quails before the loudest thundershock.

She knows Omnipotence has heard her prayer

And cries, "It shall be done sometime, somewhere!"

Yes, God does hear and answer prayer. The prayers of the saints are to Him the sweet delight of His memory. Lest He should ever forget, the prayers of the saints are kept in golden vials in Heaven, and when those vials are opened, all Heaven is sweetened with the fragrance of the prayers of the saints of God!

In Revelation 5:8 we are told how twenty-four elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. God does keep all the prayers that come up to Him in faith and truth! The same matter is mentioned again in Revelation 8:3, 4. We are told: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

Do you see how God regards the prayers of His own beloved? To Him they are sweeter than the attar of roses. Honeysuckles or carnations or Cape jasmynes or heliotrope or delicate violets do not have an odor as sweet or strong as the odor of the prayers of the saints which God keeps, like jewels, in golden vials, to be opened before Him when His tender heart is ready to answer for His own glory and to the sweet satisfaction of His beloved who pray! Oh, how gladly we ought to pray, and how meekly and patiently we ought to wait on God for the answer since He regards our prayers as so precious, since to Him they are so fragrant, and since by His never-forgetting but always-remembering heart, prayers are always remembered and brought to the right answer when the prayers are such as can please His righteousness and honor His holy name.

God keeps records in Heaven, as I have said. In Malachi 3:16, 17 we learn of some of God's book-keeping: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Blessed book of remembrance, written and kept before God! Every saint who fears the Lord and speaks of Him one to another, would find, if he could but look up into Heaven, that God's ear was held down here, for the Lord hearkens and the Lord writes it all down in a book of remembrance. I am sure that we would talk about the Lord more often and that we would fear Him and walk so circumspectly before Him to please Him, if we could be ever conscious of the fact that God writes all such people in His blessed book of remembrance and counts them as jewels that He

will gladly gather one day!

There are other books that we will mention, too, a little later; the Book of Life for those who are truly saved, and the record books, including all the deeds of the wicked, which records they sometime must face as they stand before God.

## God Remembers the Sins of the Impenitent

We have said much of the tender memory of God toward His own loved ones, those who please Him and seek Him and know Him. But here is a sad fact that we must mention along with the glad facts; God remembers sin and God bides His time but is certain to bring sin to judgment. God cannot forget unforgiven, unrepented, and unlamented sin.

Do you not remember how many, many times God has warned that sin must come to judgment? He has said that "the way of transgressors is hard" (Prov. 13:15). It would not be hard if God did not remember sin and bring it to its proper judgment.

God has said, "Be sure your sin will find you out" (Num. 32:23). Sin could not find us out if God did not remember our sin. And it has been rung into the ears of everyone of us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). How could men reap what they sowed if God did not remember their sowing? And why could sinners not mock God if God did not keep accurate records and punish every sin?

And even our Saviour Himself said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). God must remember sin. God keeps a record of it.

For all the wicked and rebellious and impenitent, then, God's sharp, clear memory holds forever before Him their sins.

Concerning the Israelites, who went far away from God, Hosea 9:9 tells us. "They have deeply corrupted themselves, as in the days of Gibeah; therefore he will remember their iniquity, He will visit their sins."

God "will remember their iniquity."

How carefully God keeps account of sin as it piles up and piles up against the sinner! For instance, God watched carefully the Amorite nations in the land of Canaan, and He said to Abraham, "The iniquity of the Amorites is not yet full" (Gen. 15:16). But in due time, the cup of iniquity of the Amorites was filled so that God must in righteousness bring judgment, and He utterly destroyed the Amorites out of the land. God remembered their sins!

So it will be with other nations and people. For example, in Revelation, the restoration of the Roman empire is pictured, and God speaks of the great city that will be the center of this wickedness and the seat of the Antichrist, as "Babylon." Revelation 16:19 tells us: "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon CAME IN REMEMBRANCE BEFORE GOD; to give unto her the cup of the wine of the fierceness of His wrath."

Sin, unrepented sin, sin unlamented, sin not put under the blood comes in remembrance before God, and God must pour out His wrath in judgment and punishment.

And that in fact must be the fate of every unrepentant sinner in all this universe. In Revelation 20:11-15 we have the tragic story of the Great White Throne judgment when every condemned sinner is dragged out of Hell and given his resurrected body in order that every knee shall bow and every tongue shall confess before God. And there we are told that the books will be opened, and that the dead shall be "judged out of those things which were written in the books, according to their works." The keen memory of God is unfailing, and day by day every detail, even to words and thoughts and impulses of the heart, is written down in the books of God. Sinner, God sees and God knows your heart. Unre-

pentant sinner, as certain as God is just and truthful, God must bring your sin to remembrance, and to judgment!

Oh, the memory of God, how long, and how true it is! How sweet is the memory of God when it is a memory of mercy, but how terrible is the memory of God when it is the memory of justice and judgment! Unsaved man, your sins pile up in the face of an angry God, and He never forgets. Psalm 7:11 tells us that "God is angry with the wicked every day." That is because He never forgets their sins. John 3:36 tells us that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." God's anger stays, lives, dwells continually on unrepentant sinners! God never forgets, neither day nor night, the sins of the wicked who reject His Son, and who will not be saved. Such sinners go on in sin, and God keeps an account of their sin and holds them in mind until His anger must burn hot and His holy indignation must be like fire against them.

And one day the books will be opened and they will bow the knee before the Christ they have rejected and they will be judged every one according to their own works, according to the things written down in the books of God. Oh, the fateful and terrible memory of God concerning man's sin! Let no sinner think he can get by. God never forgets, and God will have His say one day when all the witnesses are present, and when every man must tell the truth, and when no one will gainsay the verdict of guilty.

## God Remembers, But Praise His Name, He Also Forgets!

I have been saying to you over and over again that God remembers, God remembers, GOD REMEMBERS! And now I must say that there are some things that God forgets. God forgets sins when they are forgiven and covered by the blood of Christ!

In Isaiah 43:25 is this precious verse: "I, even I, am he that blot out thy transgressions for mine own sake, and will NOT remember thy sins." There we have it plainly stated; God will not remember sins that are blotted out for His own name's sake.

In Jeremiah 31:33, 34, we are told of the happy time when the nation Israel will be saved and brought back to their own land. Then God will write the law in their hearts and no one will need to say to his neighbor, "Know the Lord." "For they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."

God will remember the sins of Israel NO MORE. Oh, the sharp memory of God! What a mercy it is that sins can be so settled, so atoned for, so forgiven, that God will no more remember them!

This same teaching is given repeatedly. Hebrews 8:12 says: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." And Hebrews 10:17 says: "And their sins and iniquities will I remember no more."

Does it not seem strange that God should remember so well all about us and that such an infinitely accurate and full record of our sins should be made and written down in Heaven's books and that even through thousands of years God should preserve the records of unconverted people, and bring them out at the judgment time when they are brought from Hell, with a resurrected body to bow the knee before Him? Does it not seem strange with such a terrible divine exactness and justice, clearly remembered, that elsewhere we are told of those against whom God will remember their sins and their iniquities no more? But that seeming strangeness and paradox is in fact a part of the holy memory of God.

This is what I mean. There are some things that God cannot forget. For one thing, He cannot forget His mercy. Concerning Israel, Psalm 98:3 says: "He hath re-

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membered his mercy and his truth toward the house of Israel." God remembers His mercy. There is something in the nature of God Himself, something as much a divine attribute as His infinite memory, and that is His mercy. God cannot gainsay His own mercy. Mercy when applied to sin blots it out. Let us say it in other words that are clearer. God cannot forget His Son. We had better always remember this, that the Lord Jesus Christ is the dearest thing in all the universe of God to our Father. God has given all judgment to the Son. God has decreed that to Him every knee shall bow and every tongue shall confess. The Lord Jesus Christ is the express image of the Father's person. And God cannot forget the sacrifice of His Son and all the payment that Jesus Christ made on Calvary for man's sins.

So when a sinner comes to Christ and depends upon Him and loves Him and trusts Him for salvation from sin, his sins are blotted out. One who realizes his helplessness and his wickedness and knows that he has no claim on a basis of righteousness but comes asking for mercy, such a one gets forgiveness on the basis of the shed blood of Jesus Christ which paid for sin. I Corinthians 15:3 says: "Christ died for our sins according to the Scriptures." Isaiah 53:6 tells us that "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Jesus Christ has paid once for all the sins of the whole world. Now when a sinner comes to God and is willing to lay his sins on Jesus, those sins are counted paid.

In truth and in fact they ARE paid. Every bit of the debt, every stain of the sin is covered by the perfect and holy blood of Jesus Christ, who was offered as a Lamb without spot or blemish. The righteousness of God is appeased. God's holiness cannot be offended in the offering that Jesus made. God Himself cannot require more than Jesus has paid for every sinner. All that a sinner needs to do, then, to have his sins forever blotted out is to lay them on Jesus by faith, to count Jesus his sin-bearer, his Offering, his atoning

Here is the sweet meaning of John 3:16: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And no wonder that Romans 4:7, 8, says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

There it is in a nutshell. God cannot remember sin against the sinner who is forgiven, because his sins are not even charged up to him. They are charged against Jesus and paid. God is just who must require sin to be paid for, but God is so just that He cannot require that it be paid for twice.

Thus the way is made so that God in righteousness can forget every sin that is put under the blood of Jesus Christ by faith. And so God can say with holy gentleness to every saved soul that

"their iniquities and their sins will I remember no more."

In a revival service in a big furniture building in Dallas, Texas, several years ago, I noticed a woman before me as I preached. The tears again and again welled in her eyes, and her face was sad, sad! It is a horrible thing that sin does to the face of a woman, through the years. When the invitation was given and I urged sinners to come to Christ and depend on Him alone as Saviour, this woman stood and sobbed and cried but would not come. Finally I felt led to leave the pulpit and walk down to her and ask her why she did not come to take Christ as her Saviour. "Oh, I cannot forget the things I have done, I can never forget the things I have done!" But I explained to her that God would forget it every bit and that He would remember it against her no more forever. I told her how God would carry her sins as far away as the east is from the west (Psa. 103:12), how He would bury her sins in the depth of the sea (Micah 7:19), how He would remember them no more against her forever (Heb. 10:17). Light came into her face and she took my hand and came forward to claim boldly the Saviour who can forget, thank God, as well as remember. God, remembering the price His Son paid for sin, can forget the sin which is covered forever from His sight by the blood.

Memory is sometimes a horrible thing for men. To the rich man in Hell Abraham said, "Son remember!" He did not want to remember, but I am sure that the poor tortured soul now for these thousands of years has remembered, remembered, REMEMBERED! every day in Hell. Hell is a place of memory, and memory brings torment.

When Joseph was hated by his brethren and sold into slavery, he later rose by the hand of God to be the chief ruler under Pharaoh in all of Egypt. Then his brethren, after years, came to Egypt to buy corn and came face to face with Joseph, whom they did not know. When these brethren were faced with the prospect of imprisonment, they talked among themselves saying, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us." The memory of an evil conscience tormented them years afterward. The memory of sin, I say, may be a horrible thing, a taunting thing, an irritation, a burning, a shame, like the tormenting of a demon from Hell.

I read the other day that in a hospital a man lay sick and slowly dying. A visiting friend said to him again and again, "Is there anything I can do for you?" But always he received the same answer, that there was nothing he could do. One day as the man lay near death, the visiting friend said, again, "Is there anything I can do for you?" This time the man answered back, "No, there is nothing you can do, nothing that anybody can do. But, oh, I want to know, is there anybody who can

(Continued on Page 7)

## Wicked Lodge Oaths

It Is a Sin for Christians to Take the Blasphemous and Horrible Oaths of the Lodges

By Evangelist John R. Rice

As I took the Entered Apprentice work in the Masonic lodge in 1921 at Decatur, Texas, I took the oath which I am going to give you here. I will give it because I am thoroughly convinced that it was a sin to take the oath; and as a Christian, I ought to renounce it. I feel free to make it known. Particularly, I feel that the oath is not binding upon me because it was required of me under false pretenses. The material which it was claimed was secret, I have found had been published long ago and is available to every man who wants it and is able to buy it, for fifty cents. Then it was solemnly promised me that nothing in the oath nor in Masonry would be against my duty to God, to my country, or to my family; and that promise was not true. No court in the land would hold such an oath binding. My conscience does not hold it binding. I have confessed to God my sin and have been forgiven, and I here and now publicly renounce that oath. But here it is—

"I, John R. Rice, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear:

"1. That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it to be a true and lawful brother Mason, or within a regularly constituted lodge of Masons; and neither unto him nor them until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"2. I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"3. To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever."

"BINDING MYSELF UNDER NO LESS A PENALTY THAN THAT OF HAVING MY THROAT CUT ACROSS, MY TONGUE TORN OUT BY ITS ROOTS, AND BURIED IN THE ROUGH SANDS OF THE SEA AT LOW-WATER MARK, WHERE THE TIDE EBBS AND FLOWS TWICE IN TWENTY-FOUR HOURS, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

Read the above most carefully. I will refer to various parts of it again.

Every succeeding degree of Masonry has a blood-thirsty and

horrible oath and penalty connected with it as the obligation of the degree.

The above oath is the one I took and I vouch for it as being true and correct. It was repeated to me many, many times by my father outside the lodge room after it was given to me in the 1<sup>st</sup> degree. I took it, a line at a time, not knowing what it was ahead of time, but diligently set out to learn it.

The other oaths of Masonry I did not take, but they are in print through so many sources that an intelligent student can verify for himself their accuracy. The books that give the other degrees, give the Entered Apprentice degree just as I took it. If they are right about the Entered Apprentice degree, no doubt they quote accurately the other degrees.

In 1825 the famous Richard Carlisle of England published articles revealing the so-called secrets of Masonry in *The Republican* and afterward in book form, in *Manual of Free Masonry*. In 1826 Captain William Morgan of the Batavia Lodge, New York, wrote out the so-called secrets and mysteries of Free-masonry up to and including the Royal Arch degree. Masons kidnapped Captain Morgan, kept him in old Fort Niagara, and then on the night of the 19th of September, 1826, they drowned him in Niagara River. In July, 1828, in LeRoy, New York, a convention of seceding Masons was held with 103 members present, including men who had taken from one to twenty degrees of Masonry. They revealed and exposed the supposed secrets and pretended mysteries of Masonry up to the degree of the Knight of Kadosh. They appointed fifteen Masons of their number, with a preacher, Rev. David Bernard, as chairman, to write out in proper form all the degrees of Masonry and every rite practiced in this country at that time. That great book was published by Rev. Bernard under the title, *Light on Masonry*, and was distributed by the United Brethren Publishing House, Dayton, Ohio, and by Ezra A. Cook & Company, Chicago. Besides, the secrets of Freemasonry were written and published by Dr. Robert Morris, Past Grand Master of Kentucky, by President Charles G. Finney of Oberlin College, who had been a Mason; by Rev. J. G. Stearns, who had been a Mason. Edmond Ronayne, Past Master of Keystone Lodge Number 639 in Chicago, wrote out a *Handbook of Freemasonry and Masonic Oaths, Null and Void* and other literature, exposing the so-called Masonic mysteries. He gives the oaths in detail. And from him I give some of this material.

Besides, I have before me a Masonic Monitor of 197 pages, most of it in a code which is easily read by one who has been a Mason or taken even one degree. It is published for Masons and used by them in memory work. Thus it will be seen that these oaths are reliably reported, attested to by thousands of men who took them and memorized them.

THE PENALTIES OF MASONIC OATHS ARE UNCHRISTIAN, BLOODTHIRSTY AND MURDEROUS

Read again the penalty assumed by every man who takes the Entered Apprentice obligation:

"Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

The second degree or Fellow-Craft obligation has the following penalty:

"Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air..."

The third or Master Mason's obligation has this penalty:

"Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

And remember that such penalties are connected with the oath required in taking the obligation for each degree.

\* Such penalties are unchristian. No Christian has a right to bind himself to any such wicked thing.

Every Christian's body is the temple of the Holy Spirit, the dwelling place of God. It is a terrible sin for a Christian to defile his body, and suicide is a form of murder. How, then, can any Christian bind himself to "have my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea," or to have his heart plucked out and fed to beasts of prey or to have his body cut in two and his bowels burned? Does any Christian have a right to bind himself to any such penalties? Should any Christian, calling on Almighty God to bear him witness, offer himself and bind himself for any such penalties on the body which is purchased by the blood of Christ on the cross, and which is indwelt by the Holy Spirit, and do all that lest he should reveal some of the silly frumperies and rigmarole of the so-called secrets of Masonry which are widely published and available for scholars all over world?

But if it is wicked and unchristian for a man to bind himself and offer his body for this murderous mutilation, then is it right for the lodge to administer the oath and assess the penalty, calling upon Almighty God to see it fulfilled? What group of men has the right to murder for the protection of their secret rituals? And every oath with such a penalty assumes that the lodge has a right to execute the penalty and the duty to do it. Oaths vary in various degrees of the Masonic order. In one degree the drama is enacted of a man seen peeping who is discovered and seized and conducted to death as an example of what is to happen to one so indiscreet as to divulge his obligations. The explanation says, "We are bound to cause their death, and take vengeance on the treason by the destruction of the traitors." The penalty of the obligation for the old Thrice Illustrious Order of the Cross was as follows:

"To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, to the power and justice of the mark of the Holy Cross." (See *Light on Masonry*, eighth edition, page 199, or Charles G. Finney on *Free-masonry*.)

Certainly Masonic oaths, if taken at their face value, mean that Masonry assumes the right to have assassinated those whom they may count traitors to the order.

But did Masons ever carry out this death threat, this penalty to which every Mason binds himself by oath? The answer is that Captain William Morgan was so murdered by Masons on September 19, 1826. In the book, *Stearns on Masonry*, Elder Stearns, a Baptist preacher, tells how one of the three men who drew lots to take part in the assassination of Mor-

(Continued on Page 8)

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## "And God Remembered..."

(Continued from Page 6.)  
UN-DO?" The anguish of memory, the memory of sin and wasted life no doubt haunted this dying man. He did not want what somebody could do; he wanted somebody to un-do the deeds of the past, the days that were wasted, the sin whose memory tormented him.

And to the sinner, I want to say that we have One who can un-do. We have One who can forget as well as One who remembers. If your sins are piled as high as the clouds of Heaven; if they are as black as the bottomless pit of Hell, if they are as wicked as those of Judas Iscariot himself, I say to you that Jesus Christ will forgive them and that they will then be carried away, hidden from the face of God forever and forgotten. God says, "And their sins and their iniquities will I remember no more."

Perhaps your heart has been stirred to love the God with such infinite care for His creatures that He remembers every need, the God that remembered Noah in the flood, and remembered Abraham when He destroyed Sodom, and remembered Rachel the barren wife and Hannah, the God who remembered His covenant with His people, and keeps all His promises—what a wonderful God! Your heart surely has been moved to love Him better as you see the richness of His infinite love for us. And you can see the justice and righteousness of God in that He remembers sin and keeps a record and calls sinners themselves to repent and when they do not repent brings them to judgment and condemnation and ruin. God remembers sin! But how sweet it is for us to know that God can forget sin, can blot out the memory of it forever, can hold it against us no more but forgive it and blot it out from His sight. I hope that today you will trust Him for mercy and forgiveness, have all your sins so blotted out that they will never be remembered against your soul again.

Every saint of God should be comforted that God puts his tears in a bottle. Every praying child will surely rejoice that God has

golden vials where He keeps the treasured prayers of His saints like sweet odors and incense, and opens them up to perfume all Heaven when the time comes for the answer to be given. Then surely you will be glad that God has a book of remembrance written for those who fear His name and speak often concerning Him. And best of all, those who trusted in Jesus Christ are written in the book of life and can never be blotted out. God remembers His own, and God keeps books over every one. If you, dear sinner, will today trust in Jesus Christ and His blood shed for you, then you will have your sins blotted out and forgotten, but you yourself will be written in the Lamb's book of life, ever to be remembered and held near the heart of God. Will you do that? Will you trust Jesus Christ today and take His forgiveness and mercy that He offers so that with iniquities and sins forgiven and forgotten, you will be the ever-remembered child of our heavenly Father?

Date \_\_\_\_\_  
Rev. John R. Rice  
Wheaton, Ill.

Dear Brother Rice:

Today I confess, I am a sinner. I thank God for His mercy that He loves us and counts the very hairs of our heads and remembers our sins and bottles our tears and saves our prayers in golden vials. But I am a sinner. I want to repent of my sins and have them forgiven and forgotten. Today I here and now trust Jesus Christ as my Saviour and depend upon Him to have my name written in the Lamb's Book of Life. I trust that God will forgive my sins and blot them out and remember them against me no more forever, because I now trust Jesus Christ as my Saviour and take Him as my substitute and Sin-bearer.

Signed \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

(From the book, "And God Remembered..." a book of favorite messages. Very popular. 45,000 copies printed. Cloth bound, beautiful jacket, \$1.00).

## Pastors Can Help Us

By the Editor

Dr. Wells and I earnestly solicit the cooperation of pastors in the matter of getting out sample copies of *The Sword of the Lord*. Although sample copies are expensive, we will be glad to furnish such samples free to pastors who will agree to make a public announcement from the pulpit about the paper, and have the papers distributed at the close of the service by ushers at the door, or in some other definite manner. Please ask for as many copies as you will guarantee to prayerfully distribute to your congregation, and assure us that you will make public announcement from the pulpit, and the copies will be sent without cost.

We suggest that pastors also appoint some zealous Christians to get subscriptions for *The Sword of the Lord*. We will give books for the church or Sunday School library, provided twenty or more subscriptions are sent by the church or by some individual for the church.

We will be glad to furnish *Sword of the Lord* circulars for your bulletin board or to be handed out to interested members.

We believe nothing is so likely to bring about revival as the widespread distribution of revival preaching and teaching, accounts of happy conversions and of great revivals, Bible teaching on soul-

winning, prayer and separation, etc., such as are included regularly in the pages of *The Sword of the Lord*. Many pastors have helped to bring about a revival in their own churches by the widespread distribution of *The Sword of the Lord*. One pastor sent 132 subscriptions. The church went from preaching one Sunday a month to full-time work, with preaching each Sunday and a full-time pastor on the field, and contributions increased six times! A new church building was built and a great revival broke out, with scores converted. He attributed the great blessing more directly to *The Sword of the Lord* than to any other cause.

Pastors, we are your servants, your helpers, your partners in saving souls and reviving the saints of God and feeding them on the Word. Will you cooperate with us in seeing that your people get *The Sword of the Lord*? Please write us any inquiries that come to mind, tell us how many copies of *The Sword of the Lord* you would like to have to distribute among your people, or send us the names of the heads of families in your church to whom we may mail sample copies of the *Sword*. We know we have the prayers of godly soul-winning pastors who believe the Bible and want revival, and we thank all such pastors for their cooperation.

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## The Dedicated Life

(Continued from page 4)

wants you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants you to be a mighty battering ram that He may break down the battlements of sin. God wants us to be weapons. Do you recall what Moses did with the rod in his hand? He did three things. First, he brought forth water from the rock; second, he opened a pathway through the sea; third, he smote the kingdom of Satan as represented by Pharaoh. Give your life to God, and He will make to flow out from it streams of refreshing as from that smitten rock: give your life to God and He will cause that life to be a path-opener to other men and women: give your life to God and He will make it strong to crush the power of Satan's kingdom.

Do you remember that beautiful story in the Idylls of the King, that touching one of The Passing of Arthur? Do you remember how he came down to the lake shore, leaning upon the arm of his last faithful knight, Sir Bedivere, how he took his sword, Excalibur, and handed it to the knight saying to him, "Take it down to the lake shore; cast it into the water; watch what happens, and come back and tell me the result." And Sir Bedivere took the blade, went down to the shore of the sea, and hid it in the rushes, for he had not the heart to cast it away. And then he came back to the king with a falsehood. Straightway the king bade him go again, and do his last behest. And thereupon, again, he went down to the shore. He scanned the marvelous sword, with its keen edge, tempered blade, and hilt bedecked with precious stones of unspeakable value, and he had not the heart to cast away the precious weapon. So he hid it again, and came back to the king with the same lie upon his lips. And then the dying king, in hot indignation, warned him that, unless he hastened immediately to do his bidding, he would rise and put him to death with his own hands. Upon that the knight ran with hasty steps, picked up the blade, lifted it in the air, and hurling it out over the sea, waited to see it sink. But it sank not. Instead there rose up from the bosom of the mere, a wondrous hand,

"Clothed in white samite, mystic, wonderful,"

which laid hold of the marvelous sword, brandished it three times in the air, and then drew it down into the quiet waters beneath. The precious blade had not been cast away. It had only been taken back by him who first bestowed it upon the king.

Oh, friend, as you sit here tonight, the life which God is bestowing on you lies before you in all its splendor, like that blazing sword beside the faltering knight. How precious it is! How strong! How pregnant with possibilities for the future! To give it to God seems like casting it away, like hurling it to a place of absolute loss. But, oh, you are mistaken! For when you cast it forth, it falls—not into an engulfing sea where it is lost, but into the sea of God's love and God's will for your life. And there reaches up a hand not "clothed with white samite," but a blood-stained hand; a pierced hand; the hand that holds you and me to-night; and it takes your life and draws it down into the sea of God's great plan and purpose, and makes it a weapon in God's hands for the glory of His kingdom. Oh, give your life to God, and however humble, however obscure, however insignificant it may seem to you, God will surely use it for His glory.

Give your life to God as BEST YOU KNOW.

From the lips of a veteran missionary came this story: "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched the roof was entirely consumed. The finances of the

work were at low ebb. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed as depressing as possible. By and by as we talked we heard the patter of little feet on the stairway. The stair door opened; in came four white-robed figures—our own little ones. The oldest of the four walked up to us with a knotted handkerchief in her hand. Untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, half-pennies and smaller fractional coins. "Papa and Mamma," said she, "we do not have very much, but all we have we want to give to help put the roof on the mission house."

A tear stole down the missionary's cheek as he told the story and with faltering voice he said, "It was not much they gave, my brother, but it was all they had. And, oh, it was so acceptable!"

Ah, friend, our Father above is not a task-master, hard and exacting. He knows how little at best, we have to give compared with what He has given us. Neither is He grieved that we know so little of what consecration means in all the sweep and fullness of it. All He asks is that we give ourselves to Him as best we know. And however stumbling, faltering and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart it is to Him "a living sacrifice, holy, acceptable," oh, how acceptable! Lastly:—

Give your life to God WITHOUT FEAR.

I went one night to a near-by city to hear an address on consecration. No special message came to me from it. But as the speaker kneeled to pray, he dropped this sentence, "O Lord, Thou knowest we can trust the Man that died for us." And that was my message. I rose and walked down street to take the train. As I walked, I pondered deeply all that consecration might mean to my life, and—I was afraid. And then, above the noise and clatter of the street traffic came to me the message, "You can trust the Man that died

for you." I got into the train to ride homeward. As I rode I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and—I was afraid. And then again, above the roar of the train and the hub-bub of voices came the message, "You can trust the Man that died for you." I reached home and sought my room. There upon my knees I saw my past life. I had been a Christian, an officer in the church, and a Sunday school superintendent for years, but had never definitely yielded my life to God. Yet as I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered and the chosen profession which I might be called upon to abandon—I was afraid. I did not see the better things God had for me. So my soul was shrinking back. And then, for the last time, with a swift rush of convicting power, came again to my inmost heart that searching message: "My child, my child, you can trust the Man that died for you. If you cannot trust Him, whom can you trust?" And that settled it for me. For in a flash I saw that the Man who so loved me as to die for me could be absolutely trusted with all the concerns of the life He had saved.

Friend, you can trust the Man that died for you. You can trust Him to lead you in the path which is the very best in this world for you. You can trust Him to baffle no plan which is not best to be foiled, and to carry out every one which is for God's glory and your highest good. You can trust Him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God. You can trust Him to rob you of naught which is not for your highest good, and to bestow in fullness upon you the riches of His grace and love.

(From the book, *The Surrendered Life*, by the late Rev. James H. McConkey. Published by Silver Publishing Company, Pittsburgh, Penna.)

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## Wicked Lodge Oaths

(Continued from Page 6.)

gan, made his confession. It was in 1848, twenty-two years after the Masonic murder of Morgan that the physician, Dr. John L. Emery of Racine County, Wisconsin, took down the deathbed confession of Henry L. Valance, one of the three. After the death of Valance, the confession was made public by Dr. Emery. The confession is found on page 311 of Stearns' book on Masonry and is copied also by Rev. Charles G. Finney, the famous evangelist, in his book on *The Character Claims and Practical Workings of Freemasonry*, page 11 ff. Some Masons say that Morgan was never murdered. But Masons themselves generally thought so. There were only a few more than 50,000 Masons in the country at that time, and about 45,000 of them quit Masonic lodges, and nearly 2,000 separate lodges disbanded as a result of the great uproar that followed! These figures are given by Evangelist Finney in his book on *Freemasonry*, page 18. The Masonic Grand Lodge at the time defended the murder of Morgan. Many Masons today do so. I discussed the matter with my father freely the summer I started out to become a Mason and have sometimes discussed it since.

The general public also believed that Morgan was murdered as one of his murderers on his deathbed confessed was true. The Legislature of Rhode Island appointed a committee, gave them authority to arrest and examine Freemasons to see whether the oaths published by Elder Stearns and other Christian men at the time were really the oaths of Freemasons. The committee had before them Masons who had taken the first ten degrees of Masonry and under the pains and penalties of perjury they owned to the committee that the oaths were those that they had taken. "In 1829, on the trial of Elihu Mather, in Orleans County, the obligations of the three first degrees and of a Royal Arch Mason, were proved, at a Circuit Court held by Judge Gardiner, by the testimony of three seceding Masons and one adhering Mason. In obedience to a resolution of the Senate of New York, Judge Gardiner reported this evidence, and it was printed by order of the Senate." (*Freemasonry*, by Finney; pages 41, 42. May be bought from National Christian Association, Chicago, Illinois.) Fourteen hundred citizens of the state of Connecticut presented a petition to the Legislature in their session of May, 1833, asking that such Masonic oaths be prohibited by law. The House of Representatives appointed a committee to investigate to find whether or not Masonic oaths were given as had been printed by Mr. Allyn in his *Masonic Ritual*, and by others, and found from witnesses that they were correctly reported with occasional slight verbal differences in various parts of the country. The committee recommended to the Legislature that the oaths should be prohibited by legal enactment:

- "1. Because they are unauthorized by law.
- "2. They bind the person to whom they are administered to disregard and violate the law.
- "3. Because they are, in their natural tendency, subversive of public morals and blasphemous.
- "4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the Constitution of this State" (*Freemasonry*, Finney, pages 49, 50).

The above evidence shows that the oaths as published were true oaths, and that the general public believed they were sometimes enforced.

It is proper to believe, then, that Masonic oaths are murderous and criminal in intent, and if they are carried out would make every Mason a criminal, a law violator.

It is true that Masons who secede from the lodges are persecuted, slandered and opposed. A

few weeks ago a member of a secret order who is also a church member told me how his companions had threatened to beat me up because they disliked what I said in public on this question. There are many known cases where the Ku Klux Klan resorted to violence and some proven cases of assassination. While the Ku Klux Klan is now in general disrepute, it is only fair to remember that members of other secret societies took a leading part in the work of the Klan. That was the case of my father who was both Mason and Odd Fellow and joined the Ku Klux Klan also. My father told me of cases of violence by lodge action, which he justified. The spirit of vengeance is inseparably connected with the horrible oaths and penalties of the secret orders.

### LODGE OATHS TEND TO PROTECT CRIMINALS, DEFEAT JUSTICE AND MAKE LODGE MEMBERS INTO LIARS AND DECEIVERS

Again I remind the reader that we are discussing the lodges and not lodge members. We are discussing the institutions and not primarily the men and women who are in them. For example, the Master Mason swears, "I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown to me from the hand of a brother Master Mason." And again, "A Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election." (See *Freemasonry* by Finney, page 44.)

Now suppose a man is a witness in a criminal case for anything excepting murder and treason against a brother Master Mason. Suppose the witness receives a sign, summons or token from the hand of this brother Master Mason who is charged with a crime. He is sworn to retain secrets given to him by his brother Mason in every case, "murder and treason excepted, and they left to my own election." That is, he may feel obligated to hide either murder or treason, but he is not bound to do so, though he is bound to hide any other secret of a Master Mason. Now in a court of law, can Masons be thoroughly relied upon to witness against Masons having sworn such an oath? Obviously, if they were sincere when they took the oath and regard it as binding, they cannot. And if the lodge oath was taken lightly, may not the oath in court be insincerely taken and lightly held also? This indicates that the oaths of Masonry conflict with the duties of citizenship.

The Royal Arch Mason's oath says, "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." Note that last statement of the oath, "whether he be right or wrong." He also swears, "A companion Royal Arch Mason's secrets, given me in charge as such, and I know them to be such, shall remain as secure and inviolable in my breast as in his own, without exception." Note that this oath does not except either murder or treason as secrets that may be revealed. In some areas the oath has sometimes been given, "murder and treason not excepted." In any case, it is clear that an advanced Mason taking the Seventh or Royal Arch Mason's Degree, swears to keep the secrets of a companion Royal Arch Mason even to the extent of protecting him when guilty of murder or treason, that is, without exception. He is sworn to "aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong."

Now is a Royal Arch Mason on the judge's bench to extricate from his difficulty a Royal Arch Mason

brought before him? Is a Royal Arch Mason, then, to be relied upon for jury duty when a companion Royal Arch Mason is being tried? Can any officer of the law be expected to do his exact duty for the government and justice when another Mason is involved? Obviously, if Masonic oaths mean anything, then a Mason, holding to those oaths and trying to fulfill them as he has sworn to do, would pervert justice and dishonor his office. Otherwise, the solemn and binding oaths are perjury and blasphemy.

Dr. R. A. Torrey who was superintendent of Moody Bible Institute of Chicago, later dean of the Bible Institute of Los Angeles, world-wide evangelist and Bible teacher, said, "To my own personal knowledge, Masonry has been used to protect criminals and other evildoers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation." (From tract, *My Reasons For Not Joining the Masonic Fraternity*, by Rev. R. A. Torrey, D.D. Printed by National Christian Association, 850 W. Madison Street, Chicago, Illinois. Price, 2c or 15 for 25c.)

The oaths of lodge members which bind them to help other lodge members in almost any circumstance, and in some cases without exception, present a great political danger to the nation. Very few men ever run for high office in this country without being lodge members and prominently wearing lodge pins or rings. For this reason, General U. S. Grant, later President Grant, said, "All secret, oath-bound, political parties are dangerous to any nation." John Quincy Adams, Daniel Webster, and other statesmen have recognized this very real danger and openly and publicly opposed secret orders because of it. Certainly Christians should have no part in oath-bound secret orders, binding them with unbelievers by pledges that endanger justice and help criminals.

### Lodge Oaths Are Profane and Blasphemous

If a Christian who joins the Masonic lodge, for example, takes the Entered Apprentice oath printed above, "binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots; and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same,"—if he is sincere and earnest, then he is entering into an illegal and criminal bond, to be guilty of murder himself or to endorse it in others. But if he is not agreeing to murder in his heart, he is certainly an awful blasphemer.

Notice again the words of the oath. Paragraph three says: "To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever." If the maker of that oath does not have a firm and steadfast resolution to keep it, then he lies before God and man because he calls on both God and man to witness it. If he has any equivocation or mental reservation, or any secret evasion of mind whatever, about this oath, then he is a falsifier. And remember that all of this is promised and sworn on oath. The obligation is called, "This my solemn oath," and the candidate avows, "I most solemnly and sincerely promise and swear." And the oath closes with this: "so help me God, and keep me steadfast in the due performance of the same." The oath is bloody, it is criminal, it is unchristian, and now certainly it cannot

be denied that it is a horrible blasphemy before God!

Consider that God's Word says, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain" (Exo. 20:7; Deut. 5:11). Surely anyone who thus calls upon God, most solemnly promising and swearing, with a penalty of his own death to keep certain things, and then if he does not with all his heart mean what he says, is he not a profane blasphemer and swearer? Could such a man be believed if he took a simple oath before a court? Could he be trusted on his unsupported promise anywhere?

Reader, look about you and know that every man who is a Mason took these horrible oaths, at least some of them, depending upon how many degrees he has taken. If he was honorable and sincere in his oath, then he is committed to endorse the murder of any who violate that oath and reveal the secret of Masonry; and on the other hand, if he did not sincerely and earnestly take these solemn obligations on an oath before God, then he is a false swearer, a liar and perjurer, unworthy to be believed and certainly not to be trusted.

Christians, surely you must see that for a child of God to take such unholy, profane oaths is a wicked sin and dishonors Christ.

But blasphemy is the customary thing in the lodges. The name of God is banded from lip to lip by those who do not love Him and by those who have rejected His Son, Jesus Christ. His name is used as a mere form, without any heartfelt allegiance. For examples, the Masonic cry of distress is, "O Lord, my God, is there no help for the widow's son?" The master of the lodge assumes certain titles that are only fit for Deity Himself, and sometimes actually plays the part of God Almighty! Usually the name of Jesus is omitted, but in some degrees the name of Jesus and of Christ and other terms like "the Lion of the tribe of Judah" are used again and again. To mention the name of God or of Christ without either sincerely honoring Him or without earnestly calling upon Him in reverent prayer is taking the name of God in vain. And that sin is the sin of every church member who enters into secret orders where the name of God is used as a matter of form and often by unconverted and profane men.

Either lodge oaths mean what they say or they do not. If they do mean what they say, then lodge members are men sworn to crime, to bloodshed, to persecution and even horrible mutilation of the dead. If lodge members mean the oaths they take, then how horribly unchristian they are! How contrary to the law of God and man! How dangerous to good government, how opposed to good morals, how contrary to the commands of Christ! But if on the other hand, lodge oaths do not mean what they say, and if those who swear so solemnly, calling upon God Himself to witness and keep them steadfast, swearing that they have no mental reservation whatever, no secret evasion of mind—if they do not mean what they swear, then every such lodge member is an awful perjurer, a falsifier, a blasphemer. His promise is a lie and his oath is perjury! So in whatever sense one may take lodge oaths, they are wicked. To take one is a sin and nothing but sin can be made of it. Lodge oaths are so wicked that no Christian should ever take one. To do so makes one either a criminal, swearing to break the law and promising to protect others who break it, or it makes one a blasphemer and perjurer!

### JESUS COMMANDED CHRISTIANS: "SWEAR NOT AT ALL."

But leaving off the question of whether lodge oaths are blood-thirsty, whether they bind a man's soul and enslave him, whether these oaths pledge a man to murder or violate the law, has a Christian any right to take any lodge oath whatever? The answer comes as clear as daylight from the Lord Jesus Christ Him-

self, that no child of God has any right to take any such oaths whatever.

In Matthew 5:33-37, Jesus said: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

Hear the words of the Son of God: "But I say unto you, Swear not at all!" Some Christians believe it wrong to take oaths in court, a judicial oath for government purposes. And because of that the Constitution provides that men may say, "I do solemnly affirm," instead of saying, "I do solemnly swear." Thus the Constitution of our country admits that a Christian is bound in conscience not to take the oaths which are forbidden by Jesus Christ. But the oath in court is simply a solemn assertion that one will tell the truth. If even that legal oath is offensive to some Christians, how can any child of God take the unnecessary, unchristian oath of the secret societies and lodges? Jesus said, "Swear not at all." And He said, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." A child of God has a right to say, "Yes, yes," and "No, no," and he is expected to be believed. And any Christian who ever goes further than that sins against God. Certainly every Christian who ever took a lodge oath violated the command of Jesus Christ, and sinned.

Again in James 5:12 the command is so plain that it cannot be misunderstood:

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

"Above all things... swear not," says the Word of God, not by heaven nor by earth, "neither by any other oath." A Christian is not to swear. And the command says that this is "Above all things." What excuse have you, then, Christian man or woman, for taking the ungodly and barbarous oaths of the secret societies? How can you face your Lord and Master whose command is so plain? No Christian, then, can take secret society oaths without sinning against God and violating the command of Jesus and of the Bible.

(The above article on "Wicked Lodge Oaths" is chapter IV of the book, *Lodges Examined by the Bible*. The nine chapters are printed in a pamphlet of 88 pages with an attractive two-color cover, and sells for 25c a copy, five copies for \$1.00. See that ministers and church members who are members of lodges see these articles and have a chance to read this interesting, factual, and convincing pamphlet which has turned hundreds from the sin of the lodges. Orders from *The Sword of the Lord*, 214 West Wesley Street, Wheaton, Illinois, or from your book dealer.)

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